

The end, the highest end, that which is of the
highest worth and standard, ~~is not meant in the~~
conventional ^{standards} ~~term~~. ^{By} ~~conventional understandings~~. The highest ~~here~~ is meant
~~that which is beyond~~ without the limit of any established thought. It deals
with the eternal growth of thought, not with ^{accepted} ~~established~~
tenets. Growth, if it is to be growth in every meaning
of the term, is simply not to be limited by any established
^{system of thought} ~~tenet~~. Otherwise, growth ^{is} ~~becomes~~ prohibited; the mind no
longer progresses but ^{becomes} ~~is~~ its own obstacle to progression.

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To know is to go one knowing.

Every knowledge come upon is only ^a ~~the~~ step ^{toward} ~~for~~ completer knowledge to be attained.

The mind ~~only~~ ^{only} grows, so long as it is let free to learn, but to let the mind free is not to let it loose and out of sight of itself. For it is the seeing and not the ignoring of itself which is the mind's growing. And it is the mind's growing which brings it to the perception of the highest end.

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That end can never be a question of technical accuracy even though the subject be of a technical nature such as to distinguish between the workings of one physical force and another. To be able to discriminate between the two and, in doing so, to fulfill the requirements of a systematic methodology - in this case, of empiricism - is far from being the end of the technical interests involved.

Science is search and application, and the application is worth nothing if it refers only to itself ^(no detail of science concerned so how it came and what it is, essential phenomena and physical laws) because everything must finally and eventually and ultimately refer to man who performs the search, who needs knowledge for his well-being, for his better living, for ^{the} his ~~own~~ intelligence. This is the greater truth about science and all branches of learning without exception. The application, ~~too~~, refers to the mind; ~~just as~~ the search or finding refers to the mind. ^{all things refer to the mind so that} And both search and application are only significant inasmuch as they enter into human life, insofar as they are part of the development of man's life.

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^{sign} Science cannot refer to itself. This is an impossibility because it is the decision of the mind which does all the referring and is the final judge of what it knows. And just as the ^{result} application of his search ^{so} refers to his mind, so the result of his mind refers to his being, his existence, his reality.

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Knowledge

~~Science~~ - 4 -

On other words, ~~science~~ as no more by
the accumulation of technical details & technical
is one who ~~also knows~~ something is also interested

in the way to which these
divisions will be put
These will not just be
technical rules; he will
will also have some
something of the effect of his
formulae or divisions upon our
world, the sensible living,
human as long

Knowing the stupidity of the world, the sensible
scientist - to be distinguished from the irresponsible
technician - does not, out of sordid motives, devote himself
to ideas and devices sure to be harmful in ignorant hands.
He does not perfect inventions which are as poisoned barbs
in the possession of a childish-natured humanity. ^{These} He knows
~~that these~~ can only increase its potency for death and
destruction. Not that humanity might thereby be totally
destroyed and so cut short its sufferings - in this ^{it} we
may be certain that ^{it} we will not have ^{its} our way.

To state facts, that technicians are occupied with such odious inventions shows their minds to be filled with a most dangerous kind of morbidity arising out of incapacity to look beyond whim yet contriving to give it full expression regardless of ensuing consequences. As for the attempts of these syncopators of science to clear themselves of responsibility by pointing to their impartiality in the matter - that they only discover for the sake of discovering while others have the business of applying their discoveries rightly - we have here a striking confession of lack of intelligence. Such lack often exists in the presence of extraordinary technical abilities, of sharp wits having the blindness though not the serviceability of the worm. In short, so far as virtue goes, their minds can be said to be wormy but not wormlike.

A man committing arsen for the emotional release it gives most likely feels impartial about the rest - the outcomes of his twisted thoughts and emotions upon those charred by them. And though it be brilliant as is not unusual among criminals,

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the mind of the arsenist is fundamentally an irresponsible one. Hence it is far from being an intelligent mind which always having perfection as its aim, permits no criminal element to enter and to take possession of it. The technician, then, though of exceptional capabilities yet without sufficient self-control to ^{be} argus-eyed guardian of his society in connection with the usage of his works, is undoubtedly numb to any responsiveness to its welfare. And if incapable of seeing this, he is as ignorant, as unconsciously self-deceptive as Pontius Pilate who, by washing his hands, imagined that he could thereby absolve himself of his part in the transfixion of an innocent. What else, if not lack of intelligence, could allow the belief that a mere verbal ritual could absolve one of the obligation of right evaluation?

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Philosophy means just discernment in determining human values and the moral duty of applying them. Remissness, here, allows of performances which are mere shallow rituals. But These are very different from actions well performed which are in the nature of true rituals, there being no other.

dealing with apprehension,
with human life

When the skill to handle knowledge is not present, then the knowledge is not present either because knowledge is not a theoretic but a ~~creative~~ ^{imaginative} ~~with all knowledge, stay in~~ practical thing which requires a specific ~~in-visioning~~ ^{in-visioning}.

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A child may recognize the outlines of a razor but this does not mean that it knows how to handle it. ^(A) And so, also, with knowledge. If it remains a crude beholder, it must have a crude application and a crude end. for which knowledge is not made. It means the opposite. It means to refine the crude - to adjust it.

a man with knowledge for much enjoyment
of himself is like a child with a
razor

the will and the power of imagination.
anyone's mind with the power of imagination
and will can create a world of its own
and for himself

a child
does not
playfully
no more with
his self

he never sees for others
is like for himself.
But this power of imagination only for himself -
no or ignorance then
he is not there
as the child

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It is incorrect to speak of moral application in connection with science or any other branch of knowledge as something other and apart from the various knowledges themselves - just as foolish as to say that the behavior of a ray of light, a lever, a man is different from these things themselves.

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When we speak of morality, we speak of an estimate of purpose, through which our knowledge comes into existence and application. And this will pertain not to the theories and findings of, say, pure ^{or fundamental} science but to the applied practices of the mechanic. It is through the desire for the result which arises in purpose that knowledge is sought after and ^{set out} ~~sought to be~~ ^{wanted} perfected. We have knowledge because we want perfection - that and nothing else.

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~~In any action,~~ The doctrines of aesthetics, of science, ~~of~~ philosophy, or religion may or may not enter, ^{into an action of ours} but certainly the essence which they are does. These doctrines are so many limbs of one tree. Why should the tree only grow one limb? Why should truth grow only in one direction? It grows in all directions, and we who do not see this know only partial truth.

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(If we are interested in truth, we cannot be too much interested in doctrine. We confuse ^{one} truth with ^{the others} doctrine. We squabble over doctrine when we should be more interested in truth.)

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Actually the morality of any action does not
special ^{morality is}
belong to any doctrine; ~~it is~~ inseparable from
^{every}
the general concerns of living, just as the
knowledge of science, philosophy, and religion
are inseparable from each other, and all of
them inseparable from ourselves regardless of
~~how much thought we have given to them~~
~~our beliefs.~~

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Truth, beauty, God ^{are not easily to} do not reside separately
but together. The fact that they ~~cannot~~ be grasped
completely, together, ~~and~~ as a whole, does not mean
that they are not a complete truth. The insect,
seeing so many stones upon a mountain, may see
so many mountains. Not being able to take in a
whole mountain, it makes many mountains out of
one, and these it can never bring together into
the one reality which they are. ^{But this}
^{man can do. Not only can he know the}
^{mountain, but he is born to do so.}

We may use other classifications for perfection; ^{but may} ~~and~~ identify it by other terms. We may not be ^{at all} ~~mainly~~ concerned with the idea of perfection in and for itself but ^{instead} concede perfection to our personal gratifications and satisfactions. ^{However this} ~~which~~ makes them differ from perfection only in degree ^{and} ~~but~~ not in aim. The degree of perfection which they are in accomplishment is the degree of the insight with which perfection is ^{recognized} ~~seen~~. The perception of it is everything. because it either helps or hinders the perfect accomplishment which is what ^{all our} ~~the~~ changes of perception and conception are ultimately about. All ^{the essence of our life, all our actions, and} our experiences ultimately resolve themselves into the quest for perfection.

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